

Vil XXIII #2
Mar-Apr 1975

Community Service Newsletter

May, 1975

Conference on

Models of Economic Sufficiency ~ Vision and Realization ~

- is the subject of this year's Community Service Conference.
- 15 - 17 August 1975, Yellow Springs.
- to be held in the comprehensive facilities of wooded Glen Helen's Outdoor Education Center.

A series of statements will be made from communities with distinctive economic ways of life. These presentations will be the basis of panel and group discussions, with small-group sessions focussing on individual aspects of economic orders.

Katnleen Kinkade of Eastwind and Twin Oaks, Francis Francaviglia of Antioch College, and Helen Zipperlen of Camphill Village will talk on major aspects of the subject.

Registration will start at 5 PM Friday, August 15th at the Outdoor Education Center Lodge. Those who wish may bring their own picnic supper and start getting to know each other (the conference provides meals Saturday through Sunday noon).

The conference will convene with a get-acquainted session at 7 PM. This will be followed by an address from Helen Zipperlen on "Vision and its Practical Implementation", and by folk dancing.

Saturday will include community presentations, panel and whole-group discussions, followed by special topic meetings. There will also be two major talks on Saturday.

Sunday the whole conference will have fellowship of the spirit, following which small groups will finish up their deliberations and report back to the conference in final session, after lunch. Everything will wind up by mid-afternoon. Folk dancing and other celebrations will find their way around the work sessions.

On the last page of this newsletter is a registration form - the total fee is \$30, of which we'd like to ask you to send \$5 in advance, as early as convenient. Upon receipt of your registration, we will send you a map and more detailed program.

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"The pressure of life is universal, and will not be fully relieved by any social organization."

- Arthur E. Morgan, 1937

FIC. Meeting

Eleven intentional communities took part in the annual meeting of the Fellowship at Bryn Gweled Homesteads, near Philadelphia, on March 16th. Representatives reported on their home communities, including an array of lifestyles, community organizations, purposes and guiding philosophies:

- Plow Creek Fellowship in Tiskilwa, Illinois, an outgrowth of Evanston's Reba Place Fellowship, sharing its Anabaptist Christian focus, and located in a farm setting;

- Downhill Farm Community, Hancock, Maryland is anarchist and makes wooden flower pots as an industry;

- Bryn Gweled and Tanguy Homesteads outside of Philadelphia are distinguished from the rest of suburbia by their land trusts (and hence, non-speculative, non-commodity relation to the land) and by their sense of community cooperation and mutual support;

- The School of Living, Freeland, Maryland teaches rural living skills and a sense of simple society, in accordance with Dr. Ralph Bursodi's philosophy;

- The Vale Community, Yellow Springs, Ohio is a collection of rural homesteads on trust land, with a shared commitment to a better order between nature and man. The Vale has its own school for kindergarten and primary grades;

- Camphill Village in America includes three therapeutic communities in Pennsylvania and New York (both Pennsylvania units were represented), serving mentally handicapped people, based on Rudolph Steiner's educational and philosophical principles.

- Shannon Farm, starting up near Afton, Virginia, with plans for large-scale organic farming and an array of appropriate, rural industries for a fairly large and diverse membership.

- The Life Center in Philadelphia, a group of living and of working collectives, is aimed at non-violent revolutionary reform of our society, while living simply in an old and worn-down section of the city. Berit Lakey in her talk provided much insight into the Life Center and into the movement for a New Society, modeled on the Life Center and with identical aims and processes, with the objective of peaceful transformation of society through personal and local development within an overall radical perspective. Berit noted that conflict is not only a fundamental part of communal living (as it is in larger, more open groups), but that dealing creatively with it opens the way for solutions to problems more usefully and elegantly than when it is avoided; where conflict is suppressed, she added, energies are entrapped. Re-evaluation Counseling, a form of two-people peer therapy is practiced in the Life Center - helping folks to get in touch with their inner feeling and to deal with increasing fullness and directness with their fellows.



The formal meeting wound up with Community Service Board member Morris Milgram, of Green Belt Knoll, Philadelphia - a beautiful inter-racial housing group in itself - talking about developing racially mixed housing around the country on a pretty large scale. His message was that if you wanted to do a thing like that, it was do-able through fairly orthodox forms of procedure. The changed ingredient is the will to do it and the faith to stick with it from the beginning and not get side-tracked with compromises. He reported that while people are initially skeptical, results justified investments and fears of catastrophe just aren't appropriate.

Pete

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F.I.C. Principles

In going through the records of the Fellowship of Intentional Communities, we ran across a statement of principles for membership. It was first written in 1953, and we now take it from the 1959 Yearbook of the FIC, and offer it without change, because of its relevance.

INTENTIONAL COMMUNITY PRINCIPLES AND MEMBERSHIP

For purposes of membership in the Fellowship of Intentional Communities an intentional community shall be a group of people associated together for the purpose of working out a whole way of life in general harmony with the concepts and principles set forth as characterizing the spirit and purposes of the communities at present members of the Fellowship. While the practice of community should be

visible in all fields, we feel it must in this age emphasize particularly the economic on the one hand and the spiritual on the other and it must include both production and use.

Size - the minimum size should be three families or five adults.

Organization - the group should be sufficiently organized to be a recognizable social entity acting with responsibility and effectiveness.

Location - the group should share land and housing or otherwise be close enough together geographically to be in continuous active fellowship and be able to work out effectively the total way of life to which they are dedicated.

Basic Concepts

Most of the following concepts are in the background thinking and feeling that has gone into the establishment of each of the communities belonging to the Fellowship.



1. Community means mutuality and sharing in a whole way of life, in all its responsibilities.

2. The essence of community is spiritual, that is, the feeling of mutuality, the practice of mutual respect, love and understanding. No physical forms or practices will create community, but forms, methods and practices will grow out of the spirit.

3. The ultimate worth of personality; the importance of respectful, understanding, and kindly relationships; the superiority of living, emotional, cultural and religious values; the ultimate community of all mankind: these concepts enter into the purposes and goals of intentional community.

4. Participation in community is essential to maturing individual personality on the one hand, and the practice of community is essential to maturing human society on the other hand. Intentional community facilitates both.

5. Intentional community is an effort to create a social order which may in time become more universally accepted and so help to create the inclusive human community where the normal thing is to practice mutual concern, respect and love and to share cooperatively and democratically in the responsibility, work and use of the values of life.

6. Small groups of people intentionally dedicated to a mutual concern to share in the responsibility and work of creating the values of a whole way of life, to share the daily round and the special emergencies of life, to endeavor that each and all may enjoy life's values fully, and to work these purposes out in mutual love and respect are engaged in intentional community.

7. Community in concept, practice and experience is a matter of growth. All groups begin immaturely. Maturity increases through devotion, experience and open-minded humility.

Principles

The following principles are agreed to be essential and most of them are the current practice in communities now members of F.I.C.

1. Democratic methods. Either Rochdale principles or Friends methods of business are used to carry on business and effect community action.

2. Nonviolent methods. Dependence



upon violence in conflict or to gain community ends is outside the purpose and practice of intentional community.

3. Some effective sharing of economic possessions and spiritual resources. It is felt that the critical test of community in our times is in the field of economics where current mores rests so large a share of interest, and in the spiritual field where ideologies are born and purposes, relationships and goals are sustained.

4. Freedom to evolve a way of life. Hence unwillingness to tie community to a static goal, e.g. a home for a specific class of people, or promotion of a specific conviction. Hence also the effort to work out from an inward spirit and conviction unbound by words and definitions.

5. Concern for a balance between the worth of the person and the place of the social whole.

6. Desire for fellowship with other persons and groups without regard to race, class or religious extraction.

ECOLOGY NOTES

I hope that I shall never see
Our rivers shorn of every tree,
No robins nesting in her hair,
Because the banks are straight
and bare.

What if Joyce Kilmer's song lives on
When all the trees and birds are
gone?
We'll still not see a tree at all.

Poems are made by foolish seers
But God! Who made the engineers?

- Fra Angelico Chavez
noted writer and historian
of Santa Fe.

Arthur Morgan has always sought to make engineering responsible to the well being of man and nature, rather than a tool of political and economic interests. In his work with TVA and its early focus on the consequences of development on the ecology and communities of the region, he kept small community values well in mind. His book, Dams and Other Disasters: a Century of the Army Corps of Engineers in Civil Works. 1971. Cloth \$7.50, paper \$3.95, gives a penetrating and damning portrait of a power-centered and unethical bureaucracy at work. Perversions and achievements of a great vision expressed through engineering are recounted in The Making of the TVA. 1974. Cloth \$10.95. Both available from Community Service.

Gris & Margot

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Book Review:

"How to Save Free Enterprise"

by Arthur Dahlberg. Devin-Adair.
1975. 374 pp. \$9.95. (available
from Community Service).

Dr. Dahlberg's argument in his new book is similar to that we have for long presented in such of our publications as the Simplicity of Economic Reality. It is the absolute necessity for there to be an incentive for money-holders to spend and invest money equivalent to Henry George's concept of a tax on land values making it necessary for land owners to rent or sell land to land users. Depressions, chronic unemployment and inflation directly follow from lack of such incentive in the monetary system. How to Save Free Enterprise is a title that does not do justice to its importance, since it shows that much more than free enterprise is at stake. It is a major economic study, written by a highly qualified economist, which surveys economic theory extensively and argues the case for a new free market order with such fullness, weight of argument, and effectiveness of expression that the economics profession and the world of business and government could easily be spurred by it to advance into a new era of economic thought and practice.

The present free market order is not in a healthy condition. Why are unemployment and inflation necessary to the mechanics of the free society as we now know it? The free world cries for an answer to that crucial question. Dahlberg faces up to it squarely. He vividly and convincingly reveals that both evils are built into our free market mechanism by certain erroneous and overlooked arrangements, whereby money, unlike all other factors in the economy - except land ownership - dominates the economy because it can be held off the market without loss. These defects could be easily rectified.



All capitalist countries today have progressive inflation, and practically all recognize that such inflation is the alternative to severe unemployment. They know from experience that to have a market active enough to give full employment results in runaway inflation, and that to stop inflation results in drastic unemployment. That is the quandary to which Dahlberg has given his persistent attention.

The time has come when our nation and the world must master this problem. To do this we must show the procedures by which nations can retain economic and social health without sacrifice of freedom.

This has now been done. That is the accomplishment of Arthur Dahlberg's new book. What has long been called for was an economist with competence and experience in both government and business, with a broader social insight than is usually found among economists, with courage and persistence, and yet with unquestioned standing and maturity in professional economic circles. This rare combination is represented in Arthur Dahlberg.

In 1944, Dahlberg organized the widely known U.S. Economics Corporation, and for twenty-five years was a consultant to managers of America's very largest corporations. Concurrently, for over twenty years he has been Director of the Visual Economics Laboratory of Columbia University. Thus his immersion in the academic world has been extensive, and his competence tested and proved in the market place.

How to release fully the productive capacities of our people and machines, how to stabilize prosperity, how to improve the distribution of income to the benefit of employees without price inflation, how to do all this under the economists' ideal of effective regulation with a minimum of governmental regulation is the theme of this book.

Gris

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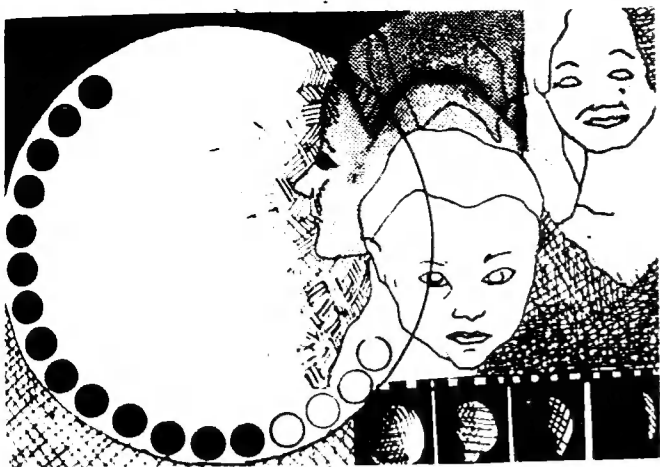


Additions to Our Book List

Celery Wine: story of a country commune.

by Elaine Sundancer. Community Publications Cooperative, Yellow Springs. 1973. Paper. 176 pp. \$2.50.

In narrative form, we are lead along the way from urban isolation through the search, both physical and spiritual, that ultimately results in a rural settlement in a valley also supporting other, more or less hippie communes. The membership fluctuates, economics and sense of purpose sway and falter, but at least in retrospect there's a continuity based on people's needs for each other and for the kind of environment that will help them reorient their lives from hip to hopeful, from revolt toward new meanings through first hand experience with basics of life.



Sundancer gives us a rich trove of anecdotes from her experience - the hassles of gardening and working out routines of living, how to get people together for a meeting, dealing with the natives - who just aren't "with it". There are insightful portraits of members and visitors, exploration of the changing vision of the good life.

Communes Law and Commonsense; a legal manual for communities.

by Lee Goldstein. New Community Projects, Boston. 1974. Paper. 126 Pp. \$2.95

This is the first book devoted to the subject for laymen and communitarians. The focus is on the kinds of problems that arise when people join together in unorthodox, group living situations. It deals with privacy, morality laws, property holding, land trusts, and non-profit corporations, dealing with authorities, and zoning and building codes. For those in an alternative life style, it describes the nature of legal problems, how they arise and are resolved in the larger society. Possible models, tactics and strategies are presented. This approach should give communards more control over their own lives (a high priority item!) through de-mystifying the legal process. It is a tool for those pioneering in new forms of community.

Here is a book that relates to the above, but which we do not sell, because it doesn't deal directly with community. However it seems so pertinent to the dynamics of our present society, we think you ought to know

Law, Power and Personal Freedom.
by Lionel Frankel. It is available from West Publishing Co., 50 W. Kellog Blvd., St. Paul, Minnesota 55102. 1975. Hard cover. 802 pp. \$13.50.

This book was designed for a legal process course in college, with a focus on basic relations of individuals to society and to the state. Chapters include: power and abuse, legal system, tactics in "war on crime", deviance, freedom of religion and of expression, right to decide for self, group action. There are no materials on community related matters. However, the approach can be useful to the layperson. In non-legalese, cases are presented in such fashion and order that you can follow their evolution and come to understand the bases for decisions (often reversed and sometimes reversed). As with the communes law book, this should be useful to those pioneering new ways in our stressed and multi-faceted society.

Pete

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On Communes and Community

Communes have receded from the public consciousness in recent years. Some observers have judged that the movement is waning, particularly in view of the sometimes conspicuous death and dissolution of individual communal groups - certainly longevity has not been one of their statistical hallmarks!

Evidence in publications from communes, reports of people living in them, and published reports, such as Judson Jerome's Families of Eden: communes and the new anarchism (1974) indicate that the reverse is the case - that communes are thriving and multiplying - but mostly out of the glare of the media -

movies these days. Jerome estimates that over 750,000 people are now living in American communes, urban and rural, or some .3 percent of the U.S. population. It appears that there is a broad if diffuse change in the average quality of communal life, with substantially less focus on rebellion (the counter-culture) with its mirroring of the Establishment, and more emphasis on cultural alternatives. This distinction - counter-culture versus alternative society - is often made these days. The earlier times of opposition and flaunting yielding in part at least to search for and implementation of ways of life that are significantly different and often dramatically more love- and humanly oriented than is the standard society. Efficiency for what? Order for what? Revolt for what? Energy expenditure for what? Priorities and direction for what and for where to? These



kinds of questions often get close scrutiny in little, co-operative societies, where there is a sense of openness of choice - it hasn't all been foreclosed by those in remote places and times.

This fresh focus is aimed at intentionally building new components of society, fiercely devoted to the supremacy of human and ecological values. With or without formal theologies, a sense of spirit animates most of those communes that "make it" through time. A notion or set of notions about how people can and should relate to one another is dominant. Systems developed are in support of these ideas. There is little room here for doing some-

thing simply because it can be done. And the huckster is out.

To set about changing one's life and the surrounding society has been pie-in-the-sky for most folks. Now people are doing it. Conferences are regularly held on how to start your own commune, and any number of periodicals regularly announce openings in existing communal groups. A Twin Oaks member said, "the revolution is over, and we won!" For an increasing fraction of Americans - and others in Canada, Europe, Japan, Latin America - the revolution is at least well underway.

Businesses are being run as collectives, often with the co-operators living together. In addition to crafts and arts, there are growing numbers of basic industries run by communards - food production and distribution, repair services, professional work in law, health, education.

More and more we see indications of individual groups combining to increase their power - both internally and in relation to the larger society. So in April rural communards along the mid-Atlantic seaboard met in Washington with urban radicals, comparing notes and searching for areas of mutuality and possible cooperation. Planning came out of this meeting toward an inter-community credit union to capitalize developments, for ham radio communication and for increased frequency of a newsletter so that it can become a tool in largely economic exchange.

In northern California, rural communards have been working at coming to terms with the local authorities responsible for controls in health, safety, building standards, by researching the problem areas and developing models that meet both their own needs and those of the larger society. Such alternatives then, open up new possibilities for those living in both the smaller, intentional communities and those in the outside world.

Not many people expect our whole society to commun-ize in the near future.

but it's on the move now and the effects are likely to be felt well out of proportion to numbers of participants. The styles of life - blue jeans and long hair - are easy to copy in a co-optive sort of way, as evidenced by "head shops" in major department stores, but the significant values and systems can't be utilized that way without the borrowers being modified in the process. As the larger society accepts as valid communal life styles in which caring and communicating and simple living are basic, we are likely to find that same society becoming more loving and less violent. Herin lies one of the more hopeful sets of threads running through our lives and in our nation in these non-equable times.

Pete

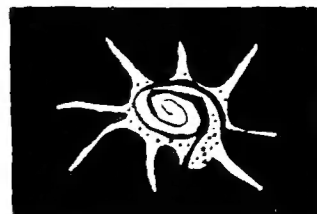
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Options

LIFE

Born in a hospital or at home.
 Educated in a classroom. (There was no choice.)
 Christened, married and buried in church. (Maybe there's a choice?)
 Money from a job. (We all have to work.)
 Culture in the art museum, concert hall and beer parlour.
 Love and comfort from a family, or a lover on the sly.
 In the evening, read the paper, watch T.V., go to bed.
 Then off to work. All timed by a clock.
 Isolated individuals. Society grows and grows.
 We survive for centuries. Sometimes very well.
 For what?
 Does anyone know? Or care about anything but survival?
 A few.
 I don't feel many ask this question.
 Do you. Why or why not?
 What do you have to lose?
 What do we have now?
 Our cultural base is selfish profiteering, selfish reasoning.
 This leads to competition
 leads to deception
 leads to secrets
 leads to isolation
 leads to loneliness
 leads to self-destruction
 leads to despair
 (Not in this order.)
 Lots of people in despair, seeking pleasure.
 Watch T.V. get drunk, take drugs, sex, money, sports, recreation.
 Ugh!

Anything: just keep busy, right?
 Don't feel yourself or others; it hurts too much.
 Learn to be miserable and not notice.
 So make it your secret.
 This culture doesn't want to face its emptiness; do you?
 Only the convenient
 obedient
 expedient
 predictable shell
 of security.
 Contentment to the grave.
 The children saw it, and continue to feel helpless.
 The children protested, and told it like it was.
 The 'Adults' started to listen.
 All right, you win, the 'Adults' said.
 I admit there are a few problems,
 But they're not mine anyway.
 We're old and tired. We have worked so hard (for you)
 To provide all of this FOR YOU.
 We couldn't change it.
 It's your turn now--you clean up the mess.
 The children wonder, did they really try?
 You ecology-minded people want clean air--you clean it.
 We can't. We're tired. Yes, it's true.
 Industries keep polluting. They have to stop.
 But they won't.
 Industries can't stop producing. The 'Adults' own them.
 And they want them to produce. For the profits.
 They want the profits.
 Clean air costs money. Consumers need jobs and products.
 Not clean air or water.
 Don't ask consumers to buy less.
 After all, without growth, the profits die.
 So we keep the wheels turning.
 They tell us in an egotistical way--
 I like clean air. I'm against war and pollution and poverty.
 I do my part. You do yours.
 I work hard at my job and raise my family, just like everyone else in the society.
 I even go to church or ecology or political meetings sometimes.
 If they're hypocrites, I'm one too.
 Don't ask me to change. You want change?
 Change yourself.
 Don't bother us. We're too old to change.
 In a modern society, all the people do their part.
 Not caring how it affects the whole. Only their parts.
 No one looks after the whole.
 The whole is ignored.
 The whole gets sick. The parts don't act.
 The parts get sick. The whole dies.
 Society wastes away.
 Who cares?



Some of the parts, mostly the new parts.
The old parts have lost interest. Or at least
their voice.
Why?
Let's slow down for a minute. I know its hard,
but try.
Think of life again. From the beginning. Your
life.
People need to survive, Right?
In a society, they need an income, or at least
basic needs.
With automation, over-production, cybernation,
etc.
Jobs are becoming scarce.
Shorter work hours, fewer jobs, more people.
What can we do?
Here's an idea. How about...
Replacing competition with cooperation; then
Provide for everyone's survival.
A guaranteed annual income or the like.
Not a bad idea.
But who is going to do it?
We can all work for it.
Then, think beyond survival.
Beyond survival, then what?
What solutions are available now?
People still go to work for money.
(They try to make it interesting.)
Take classes in music, crafts, art, astral
travelling.
Read about ecology, politics, mysticism, the
occult.
Go to therapy or encounter sessions (for a fee)
Get to know yourself for fun and profit.
Life goes on (and on) pretty much as it always
has.
Life is still a series of unrelated activities
For profit and pleasure.
Think again. Consider the whole.

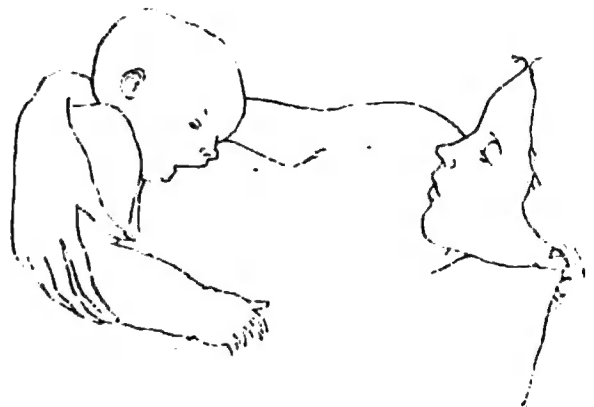
ALTERNATIVE LIFE

A life not divided into disjointed parts, many
different ways.
But with the goal that unifies.
To experience and know the true self.
To become the true self; no longer ruled by the
ego.
No longer not caring. Not isolated.
Not alone, not miserable. Looking deeper.
Discovering and living universal truths.
Physical, mental, spiritual harmony.
Integrating the insights and understanding into
our lives.
Through dialogue. Sharing.
Through creation--with words, crafts, arts,
music, environments.
A new lifestyle.
Then Culture emerges from the art museum,
theatre, and concert hall, (etc.),
And is returned to every person and their daily
life.
People make life a work of art.
Life as an art form becomes reality.
This qualitative life can be shared with others
And can only survive in a community
Based on human values, human concern and human
development.
So far, such a community does not exist.
Such goals have been labeled unrealistic and
idealistic.

Releasing minds to create for themselves and
others to share
A life of quality and unity. Is this
unrealistic?
Without this dream,
Without some changes of values, our civilization
cannot survive.
Without the struggle for human development,
instead of material growth,
The culture will stagnate and die.
Is humanity ready to evolve a new way of living?
Let's plan for it and help it grow.
Some people are working hard to help make it
possible.
Some aren't
Are you one who is?
A realistic ideal, a meaningful work.

This is a perception of new commun-
ity consciousness, made by Creative
Leisure Society, Box 653, Sooke, B.C.,
Canada.

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"The essence of education is that it be
religious.

"Pray, what is a religious education?

"A religious education is an education
which inculcates duty and reverence.
Duty arises from our potential con-
trol over the course of events. Where
attainable knowledge could have changed
the issue, ignorance has the guilt of
vice. And the foundation of reverence
is this perception: that the present
holds within itself the complete sum
of existence, backwards and forwards,
that whole amplitude of time, which is
eternity."

- Alfred North Whitehead, in
The Aims of Education

REGISTRATION FOR THE COMMUNITY SERVICE CONFERENCE, 15 - 17 August 1975

Bring your own bedding and towel, soap, etc., plus musical instruments.

There is electricity, running water and flush toilets at the conference site, in a wooded area, 1½ miles from town.

Meals will be planned and coordinated by a staff person Saturday and Sunday; attenders will help with meal preparation and cleanup.

Registration is \$30 per adult for the conference (\$23 if you camp out or otherwise do not sleep at conference site; \$15 per child under 12 years).

At least \$5 should accompany this form; the balance may be paid on arrival. This \$5 reservation deposit is not refundable after July 15th.

(with such a good living/meeting site, we'd like to encourage you to sleep with the group at the Outdoor Education Center - we think you'll appreciate the fellowship and other psychic rewards).

If you can't meet these financial terms and/or have kids who'll need some care, let us know your situation and we'll see what we can do about it.

Tear and send to Community Service, Box 243, Yellow Springs, Ohio 45387

☐ I/we plan to attend and will stay in dorms at the Outdoor Education Center.

☐ I/we plan to camp or stay elsewhere

I/we are ___ adults, plus ___ children under 12. (give ages)

Enclosed is my total registraton deposit (\$5/person) of \$ _____

My/our name(s): _____

We can be reached at: _____
(postal address)

phone () _____

What special skills/interests do you have that might be relevant to this conference, that you would like to share?

M - O - D - E - L - S of E - C - O - N - O - M - I - C

S - U - F - F - I - C - I - E - N - C - Y

MEMBERSHIP is a means of supporting and sharing in the work of Community Service. The \$10 annual fee includes a subscription to our Newsletter and Community Comments. A subscription alone (as of August 1975) will be \$5/year. COMMUNITY SERVICE, INC. is a NON-PROFIT CORPORATION WHICH DEPENDS ON CONTRIBUTIONS SO THAT IT CAN OFFER ITS SERVICES FREELY TO THOSE WHO NEED THEM. ALL CONTRIBUTIONS ARE APPRECIATED, NEEDED, AND ARE TAX DEDUCTABLE. (present subscription rate is \$3.50/year).



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YOUR MAILING ADDRESS - AND BILLING

If there are errors on your mailing label or in our billing of you, please send the old label, plus corrections, and the facts of proper billing to us. We're shifting our system somewhat and are trying to catch mistakes now.

Community Service, Inc.
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Yellow Springs, Ohio 45387

Non-Profit Org.
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Permit No. 51

"No one knows the normal span of a nation's life, for most nations die of preventable diseases."

- Arthur E. Morgan, 1933